THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No ministry in this world is more beautiful or more helpful than that of those who have become familiar with life's paths, and have learned life's secrets in the school of experience, and then go about inspiring, strengthening and guiding younger souls who come after them."—DR. J. R. MILLER.

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THE TRUE BELIEVER.

ONE of the mistaken ideas that exists in the minds of many professing Christians now-a-days is the belief that Christ has fully redeemed them from all their individual transgressions without any effort on their part whatever, other than to give an intellectual assent to His name. They attempt to justify their position by quoting isolated passages of scripture from the Bible, at the same time literally ignoring the commandments given by the Savior and His apostles. How inconsistent to accept one passage of scripture and disregard others contained in the same chapter. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) From this it is clear that there is something more for man to do in order to obtain salvation than merely to believe. Faith is truly the first step on the gospel ladder. But to say that it is sufficient is to contradict the plain teachings of the Savior. It is absolutely necessary that men should have faith in God. The apostle Paul says: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) Faith is the moving cause of all action, in things both temporal and spiritual. True faith will always produce works. The apostle James tell us that faith without works is dead. "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19-20.) It is evident from such statements of Holy Writ that a mere assent to the teachings of Christ is not sufficient to gain for us an exaltation in God's celestial kingdom.

"But," says the objector, "I read in the scriptures that a man is not saved by works, but simply by the grace of God." Let us consider the passage here referred to. This statement was made by the apostle Paul and addressed to the Ephesians. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2: 8-9.) In the first place, we must not overlook the important fact that this epistle was written to the Ephesian saints, who had already rendered obedience to the laws of the gospel, for Paul says, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Verses 19-20.) Paul evidently wished to impress upon the minds of the saints the necessity of continual faith in God for His goodness and mercy unto them, in having sent His Son into the world to redeem them from their fallen condition. There were no works of the law that man could do to save himself; all the wisdom and ingenuity of this world combined was powerless to redeem him from the grave. Therefore man has nothing to boast of. Redemption could only be accomplished through the grace of God the Father and His Son Jesus Christ. We must bear in mind that these words of the apostle Paul cannot be applied to those who have not complied with the requirements of the gospel of Christ, and they do not give license to anyone to reject any of the ordinances of the gospel. If we were to accept the interpretation of our Christian friends upon these passages of scripture, we at once find ourselves confronted with many contradictions in the Bible which it would be impossible to harmonize.

The Savior said, "If ye love me, keep my commandments * * * He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:15, 21.) And again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) With these emphatic statements of the Savior before us, it is hard to believe that any true Christian who professes to accept the Bible as the word of God can be so imbued with the opinions of men as to cause him to reject these simple but positive teachings of the Bible, which were given for the edification of man by his Father in heaven. But as it is to-day, so it was in the days of Christ, there were those who professed to believe in Him, but who refused to obey His commandments, and we find Christ upbraiding them for their hypocrisy. "And why call ye me, Lord, Lord, and do not the things which I say? * * * He that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin

of that house was great." (Luke 6:46, 49.) From this it is evident that it is not the hearer who is acceptable in God's sight, but he that doeth the will of the Father, by keeping all of His commandments.

One of the last injunctions given by the Savior was, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20.) We see from this that it is necessary for a man to accept and obey all of the commandments of Christ in order to be a true follower of Him. Now, with such teachings as these, upon which to build our faith, are we going to allow the unscriptural dogmas of sectarianism to take the place of the simple principles of the gospel of Christ? Are we going to accept and obey the teachings and doctrines of men, without investigating and comparing them with the word of God? Are we going to substitute the wisdom of men for the revelations of God? Paul tells us to "Prove all things; hold fast that which is good." (I. Thess. 5: 21.)

The apostle John has given us the key whereby we can discern between true believers and make believers. Here are his words: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I. John 2:3-4.) The scriptures clearly set forth the doctrine that man is to be judged and rewarded according to his works here in mortality. Consider the following: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27.) And again we read: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.) It is of ourselves that we must give an account, and not of others. It is most important that we should constantly bear this in mind. We are too prone to judge others and to make their conduct the subject of our remarks. We compare them with the word of God, and pronounce judgment upon them accordingly. It is, however, not of others, but ourselves that we shall have to give an account before Him who is to judge the quick and the dead. This circumstance connected with the day of judgment should be kept continually in view. We may be interested deeply in the safety of those connected with us at this "appearing of our Lord Jesus," but it is with ourselves, and not with others the great business will be. It is a personal matter in which each one of us should be deeply concerned. We shall be rewarded according to that which we have merited, whether it be good or bad, and we may rest assured that the judgment and reward will be just.

Kidderminster, W. K. LINDSAY.

THE WAY OF LIFE ETERNAL.

SOME people think that religion is burdensome, and they feel that they are free because they take no part in church affairs; and yet if they are not worshippers of God they are worshippers of mammon, or the things of the world; and such worship is more exacting and burdensome than the true worship of that Being who alone is worthy of all reverence. There are those who scoff at the sacraments or sacred ordinances of the Church, while they themselves are subject to all kinds of superstitious beliefs and practices. Some there are who ridicule the efficacy of prayer, notwithstanding the fact that nothing of worth can be accomplished without it. Such people, perhaps, have never thought deeply enough to learn that all mankind are instinctively religious, and that they, either consciously or unconsciously, worship some being or object. They do not realize that if their worship is not of that character which tends to exalt, it must be such as tends to degrade. They may not know that the way of eternal life is the only consistent path of life that one can follow.

All things are governed by law. To make progress and to gain happiness, man must be obedient to law—not to one law or set of laws only, but to all laws that affect his welfare. To enjoy health, he must conform to the laws of his physical being; if he would live unmolested, he must observe the laws of his country; and to possess a peace of conscience he should live in harmony with the laws of spiritual life. It does not give lasting pleasure to break any of these laws; and it is a mistake to believe that obedience to spiritual law interferes with one's liberty or pleasure, any more than does compliance with any other law curtail freedom. Obedience to law makes one free and independent. "The end of the law," it is said respecting the law of the land, "is not to abolish or restrain but to preserve and enlarge freedom." So it is with the law of the gospel. Its purpose is to enlarge or extend man's freedom by restraining him from going to excesses that make him incapable of enjoying the pleasures of life. At the same time it enjoins upon him such service as will enlarge his capacity for true enjoyment. One who obeys spiritual laws most faithfully receives the greatest amount of real joy and satisfaction in this life and has the best prospects of eternal happiness in the future. True worship consists of nothing more nor less than obeying the laws of correct living. The Lord does not require any observances on the part of His children except such as are beneficial to them; and by obeying the laws of spiritual growth they lay the only suitable foundation for moral, mental and even physical attainments.

The saying of Alexander Pope, that "Order is heaven's first law" has been questioned, and it has been asserted by some of our own writers that "Obedience is heaven's first law," and that order is the result of obedience. It is certainly true that one must learn

the necessity of yielding obedience to law — either physical or spiritual—to enjoy its benefits. Refusal or neglect to comply with law is the cause of most of the troubles mankind experience; and the lesson of obedience is the first and most important in life.

Salvation is education. "A man cannot be saved in ignorance.' To get a knowledge of the true plan of salvation requires study and work as well as faith. To obey spiritual law, or the gospel, as it is called in the scriptures, it is first needful that one shall become acquainted with it; and in order to give willing and intelligent obedience he should be convinced that it is good and should love to abide by it, because he feels that it is wholesome, and will make him better for having lived in harmony with its teachings.

It is natural for man to admire that which is beautiful and grand, whether it be an object of nature or a creation of his own hand, it gives him joy to behold it. When he contemplates the wonders of the universe, this admiration is increased, and he regards these things with reverence. This latter term is used to express heightened admiration. To reverence an object means to regard it as sacred.

The rude savage observes objects and forces in nature which call forth his wonder and awe. Instinctively he reverences them because of their superiority or mystery. He recognizes that they are beyond his power to create or control, and he fears them. In his fear he seeks to avoid doing anything that he thinks might cause their disfavor, and he tries to do those things which he believes will please them. Such acts are what constitute the savage's system of worship—his religion.

Beings with higher intelligence, in searching more deeply into the forces and phenomena of nature, discover that these forces are controlled by laws. They learn that there are intricacies in the operation of these laws such as could not exist without the direction of some intelligent Being. The more they study and investigate, the more are they convinced that there must be a Designer and Creator who directs all things in the universe to accomplish His own purposes. Then, instead of fearing and worshipping the inanimate objects and the forces of nature, the intelligent man, while admiring the creations about him, seeks to worship the Creator of them.

All human beings worship some object or person. That which man esteems the highest or greatest of all things or beings—that which he loves with all his might, mind and strength—is the object of his veneration or reverence. If a man loves wealth above all other things, he may be regarded as a worshipper of wealth. A child reverences its parents, if it has not been taught that there is a greater Being to worship. It beholds with wonderment the superior power and intelligence of its parent. It loves that parent and respects his wishes. It gives obedience to the parent's teachings. It appeals to its parent for those things which it desires and cannot obtain through its own efforts alone. It is pleased and grate-

ful for favors shown, and seeks to express gratitude in words as well as by conduct. In other words, it regards its parents with reverence and prays to them for what it needs. These acts on the part of the child constitute a system of worship, and are a part of child nature, showing that worship is an inherent trait of man.

The disposition of men to admire or reverence some being greater than themselves is a good trait. It is a God-given attribute that is of the highest value to the human family. It is one that should not be suppressed, but should be cultivated. When one admires the good qualities of another it follows that he will have a desire to possess those qualities himself; and this will give him an incentive to rise and become like the one he admires. A child looks with wonder at the superior power of its parent, and tries to become like that parent. Similarly the man who is taught concerning the greatness and goodness of God, has the desire awakened within him to become like the Creator—his Father.

As may be learned from the foregoing, the outward form of worship adopted by a person or a community is called a religion. Among the unenlightened people of the earth the forms of worship are varied according to the intelligence of the people and the teachings thay have received. But there can be only one true form of worship, and that is the revealed form.—EDWIN F. PARRY in *Young Woman's Journal.*

PUBLIC AMUSEMENTS.

THE perils or benefits of public amusements depend principally upon the character and sufficiency of the regulation and supervision extended by the home or the community. Uncontrolled amusements are more dangerous to a neighborhood than any other undirected efforts whether of mind or body. Unbridled pleasures are as harmful to the individual as unrestricted diet. And yet, fun and diversion are as humanly necessary as food, and equally as beneficial, provided the quality and quantity of each is determined and regulated with care.

Properly directed, amusements develop mind and character. But without direction they are at best only imitations of the purposeless play of a kitten; and at their worst become sugar-coated destructions of the human soul. In and of itself pleasure is never sinful. Joy and merriment are divine rewards for righteousness. The prophet Zachariah, speaking of the restored Jerusalem says, that "the city shall be full of boys and girls playing in the streets thereof." Desire for recreation is commendable in both old and young. It evidences possession of a healthy body and a wholesome spirit. The sick and the guilty are equally incapable of appreciating pleasure. No one ever associates a hospital or prison with the idea of enjoyment.

The whole problem of amusements is really a question of what,

where, and when. Every gratification is wrongful, if it impairs strength of body, or lowers respect for self or others, or weakens appreciation of things spiritual. Every place of amusement is improper, if attendance would shock the sense of womankind. Every occasion of pleasure is sinful, if it violates a commandment of God, or justly offends a human being.

Pleasure itself is never harmful; but the abuse thereof is always injurious. Prompted by avarice or wickedness, men have surrounded innocent amusements with sinful environments. These the home and the community have a right to attack. But the onslaught should be upon the environments, not upon the amusements. Occasionally it may be necessary to destroy the good, in order to exterminate the bad; but usually a clear distinction should be made between evil environments or the evil use of amusements, and such amusements themselves.

It would be improper and wasteful to destroy a beautiful garden, simply because it harbors a saloon. The remedy is to close the saloon. It would be absurd to stop a baseball game merely because a player fights. The cure is removal of the offender. It is always regrettable if a good thing or a good person is condemned for evil surroundings, unless such have been invited or encouraged.

Mere suppression of sports and amusements is unavailing and self deceptive. We would not starve the body just because most diseases are the result of improper eating. Neither should we terminate amusements simply because the misuse thereof has in the past and may again lead to evil. Indiscriminate prohibition never produces reform. It only changes the geographical location of the tempting evil. A dearth of legitimate entertainments causes illegitimate amusements to run riot. Proper substitution, instead of prohibition, is always the preferable method of reform. Detrimental pleasures can be most successfully destroyed by encouraging innocent ones, and then furnish the latter with proper environments and supervision.

Neither law nor parental authority will successfully prevent association in groups among young people. They will go where they can find their own kind and age. Any attempt to avoid this human instinct may produce deception as to place or time of meeting, or may encourage law-breaking and rebellion against authority, but it never changes the inborn love for companionship. Human association is the primal law of our being, and the foundation of all society. Amusement is the inevitable outgrowth and requirement of such association. It is pleasure and entertainment for the young; comfort and delight for the aged.

Recognizing the existence of this innate desire for association, and its accompanying wish for amusement, there arises a responsibility not only for its development toward a desirable inclination, but also for the furnishing of a sufficient quantity of seasonable enjoyments.—*The Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 25, 1912.

EDITORIAL.

RELIGIOUS INDIFFERENCE.

THE indifference that exists amongst the masses of the people is a continual source of surprise to those who have made great sacrifices for their religious belief. The Latter-day Saints as a people have always set a very high value upon the principles of their faith and have never considered any sacrifice they have been required to make as too great in return for the priceless treasure of God's revealed truth. It is true they have always had the supreme satisfaction of knowing, by evidence of the strongest and most conclusive character, that their religion had a heavenly origin, and is therefore worthy of their greatest faith and devotion. To our missionaries, who have left home and loved ones and traveled many thousands of miles at their own expense, to bear testimony to the world that the Lord has spoken in this age, and restored the gospel in its purity to the earth, it is astonishing that so few people are interested in knowing whether their message be true or not. In this age, as in all others, there are some who have a clear vision of the Divine purpose in life, and who view the temporal in the light of the eternal, while there are vast multitudes who are either unable to see or who persistently ignore the higher, spiritual significance of life. To the former class the Latter-day Saints belong. They rejoice in the knowledge that God has revealed Himself to men on the earth in these days, and are striving to the utmost of their power to obey the counsels and commandments He has given them. Knowing the value of the glorious truths that have been committed to their keeping—that they are essential to the temporal and eternal salvation of mankind—they are laboring diligently, despite all opposition, to teach the restored gospel to those who are still in darkness.

Although so many are indifferent, or at least indisposed to make any critical investigation of religious matters, yet there comparatively few who make no profession of religion at all. Indeed, it is not regarded as being quite proper or respectable not to be identified with some religious body or other. To make an earnest inquiry into religious principles, and especially to change one's religion to another that appears to be nearer the truth, is decidedly unpopular. Only people who are morbidly religious are supposed to do such a thing. Sensible people are expected to hold on to the

religion they have been brought up in, and to give their time and attention more particularly to the advancement of their temporal interests, and the attainment of comfort and pleasure. There is a common feeling that all religions are very much alike—that they are of about equal value, or equally without value. The old fallacy is often repeated, that one religion is as good as another. It is to such misconceptions of the nature and value of true religion that much of the prevailing indifference is to be attributed.

There are many conditions in modern life which tend to discredit and degrade religion in the estimation of the people. Evidences of the spiritual poverty of the modern churches are visible on every hand. Especially is this evident when the people are confronted with great industrial problems. The rich have their elegant churches in which to worship, and scholarly preachers who are paid high salaries to entertain them with lofty themes. The common people also have their places of worship, with ministers of a more evangelical stamp, who preach according to the instructions and desires of those who "called" them. But when confronted with great problems, the people have discovered that their ministers have no inspired counsels for them, and they have thus been led to doubt the Divinity of their calling. Finding that their own ministers are destitute of any higher light or guidance than is common to men, they naturally conclude that the so-called ministry of the gospel is of no great value as a factor in the solution of the problems of modern life. The perception of this fact by the masses of the people no doubt leads them to set a low estimate upon religion and religious teachers as forces in real life, and has contributed largely to the growth of indifferentism.

It is not enough that so-called ministers of the gospel should be able to talk learnedly of theological and social questions. They should be able to manifest their Divine calling and ministry by the superior light they are able to shed upon the problems of life by reason of their relation to the Divine source of light and power. This is the supreme test of a Divinely authorized and inspired ministry. It is right here that the poverty and weakness of the uninspired leaders of modern Christendom are so painfully evident. The people in general, having proven that there is no Divine light or guidance forthcoming from these sources, have evidently come to the conclusion that all religion is without practical value, being largely a mixture of sentiment and tradition. Thus is religion discredited and the churches are mourning over their waning influence. There are, of course, some enterprising preachers, who, by resorting to sensational features, are able to sustain the interest among their people. There are others who, perceiving the lack of interest in religious matters, and conscious that they have no living message for the people, give entertaining literary talks on current topics, in the hope of holding their congregations

together. This is all very different from the message and the calling of the true apostles and servants of God in former days. Such conditions furnish irresistible proof of the spiritual poverty and decay of our modern churches, and are rapidly tending to bring religion into disrepute.

It is very difficult for people who have been wearied and disgusted by useless forms of religion to rise to a conception of the true Church of Christ, with an inspired ministry, who, by virtue of their Divine calling, are enabled to receive and communicate the mind and will of the Lord concerning the temporal as well as the spiritual welfare of the people. They have been assured for so long a time that the Eternal Wisdom is not accessible in these days as an aid in the solution of life's problems, that the most positive assurances to the contrary make little or no impression upon their minds, as a rule. Notwithstanding the prevailing religious indifference, however, there are and always have been a considerable number whose spiritual instincts are stronger and deeper than those of their fellows, and who, possessing an inherent love of truth and nobility of character, feel that God and His Spirit will surely respond to the actual needs of the human soul. These honest and expectant ones, keenly sensitive to the poverty of the prevailing systems of religion, hear with gladness the declaration that God has spoken in these days and restored His truth and authority to the earth. They investigate the message with eagerness, and, seeing the irresistible mass of evidence in its favor, they gladly obey the conditions that secure for them a testimony of its truth and Divinity. The consciousness of spiritual light and harmony that comes to those who receive and obey the gospel as it has been restored to the earth naturally changes their whole aspect of life. The joy of knowing the true plan of life and salvation, and the comforting assurance in their hearts of Divine forgiveness and approval, enable the Latter-day Saints to hold on to their faith, despite the indifference and the opposition of the world.

That religious indifference is not the right attitude for an earnest and intelligent soul ought to be evident to all. It arises either from an incapacity or an indisposition to understand one's true relation to God and His purpose in the life of man. It is certainly not an evidence of strength or greatness, for those possessed of these qualities will always seek to know and to meet the issues of life squarely. In a world where the forces of light and darkness, truth and error are engaged in perpetual conflict, to take no part in the struggle, and to be indifferent as to the ultimate result, is a confession of moral weakness and unworthiness of the great rewards that are promised to those who are valiant for the truth. There may have been some justification of religious indifference in past ages, but happily conditions are changed. The Lord has again spoken from the heavens and restored His truth

and authority to the earth. He has given many revelations of His will concerning the temporal and eternal salvation of mankind. The way has been made perfectly clear whereby every son and daughter of Adam may attain to a glorious destiny through obedience to the laws and ordinances of the everlasting gospel. Divine truth and authority will solve all the problems of life, and ultimately overcome all sin and sorrow. It is the privilege and the duty of every one to investigate and obey the gospel of Christ as it has been revealed anew in these days, and to aid in the advancement of truth and righteousness in the earth.

H. I.

PRESIDENT CLAWSON ON THE CONTINENT.

PRESIDENT CLAWSON, writing under date July 18th, 1912, further reports his travels on the Continent as follows:

At the conclusion of the conference at Rotterdam, July 8th, 1912, which was highly successful in all respects, President Valentine, myself and others left for Germany. We visited and held meetings in the following cities: Cologne, Frankfort, Nürnberg, Munich, Vienna and Budapest. The meetings were well attended by both members and non-members of the Church. It was a time of refreshing, particularly for the elders and saints. Seeds were sown which it is hoped will germinate in the hearts of all who attended, and bear rich fruit for the kingdom of God.

We saw much in these cities of the Old World that is of interest to travelers. Vienna has a population of two million people and is a very beautiful city. Its art gallery is famous for the priceless treasures of art it contains. A trip to Vienna would be incomplete and unsatisfactory without a visit to the palace of the Emperor, the City Court House, and the cemetery. This burial place is pre-eminent for the beauty of design and incredible cost of its numberless monuments. Mozart, Beethoven, Strauss and Schubert, among the mightiest composers of the world's best music, are buried there. Much pleasure is also derived from a ride through the city on the sight-seeing car.

The trip down the Danube river in a small steamboat from Vienna to Budapest, a distance of one hundred and seventy-five miles, and covering fourteen hours of time, was an event worthy of record. The weather, the scenery and the river all combined to emphasize the natural beauties of the country. No more impressive sight could well be imagined than that which met the eye as the boat gracefully floated down the river and reached the dock at Budapest at 9:30 p.m. A blaze of electric light, coming from many points along the river banks as well as the hill sides—for the city is built partly on rolling hills—shone round about us. It was dazzling in its intensity, but surprisingly pleasant to the senses. A little effort of the imagination would have carried us

into fairyland. Though we did not actually enter that mysterious country, it was generally conceded by our party that we were within the shadow of its precincts when we stepped upon the shore. It was a street scene. There were many high-class restaurants ablaze with light and fashion. White dresses, so appropriate to the summer season, were largely in evidence. Gentle strains of music floated through the air. Tables were set upon the sidewalk, and in one locality completely blocked the street, and were occupied. Those who were not promenading were eating, and those who were not eating were smoking, and those who were not smoking were drinking, and those who were not drinking evidently were not thirsty and did not care to drink; but all looked with interest and wonder upon the scene, and listened intently to the music. This was a typical evening of continental Europe.

Budapest has a population of 900,000. One is struck with the many fine buildings and well-paved streets that may be seen in this inland city. It has a Parliament building, an art gallery, a court house, a statue of George Washington, and many fine residences, but it has an institution which excells anything of the kind we have ever seen, and that is a swimming bath. "Wash and be clean," is a trite saying. Here this injunction has a complete answer.

One is simply amazed at the elaborate and luxurious appointments of Budapest's bath-house. There are several swimming pools of varying degrees of temperature, ranging from very hot to very cool—there are a number of shower baths and steam rooms. Connected with the institution is a sun bath on the roof, a barber-shop, a manicuring shop, and a restaurant. The accommodations for the ladies are equally as elaborate and extensive as for the men. The luxury of a bath in this wonderful institution resolves itself into this: The patron disrobes. He enters the steam room; from thence he goes to the large swimming pool, which is fitted up with every known modern device; after which he enters the warm pool and immediately plunges into the hot pool, from which he emerges with a gasp, which lengthens out into an exclamation when he passes under a cold shower. At this point he is rubbed down and thoroughly manipulated by attendants. An armless linen robe having been thrown over his shoulders, he steps into a continuous moving elevator and is carried to the roof, where he takes a sun bath, after which he finds his way into the manicuring department and there submits to the very delightful experience of having his finger nails and later his toe nails treated and trimmed by skillful operators. He then passes under the gentle touch of the barber, who cuts his hair, shaves him, gives him a shampoo and puts a final "touch" on his pocket-book. He is now ready for lunch and it is served to him as he sits there in all the abandon of "dishabille." If after he goes through all these varied processes he is not a new

man, it simply means that he cannot be made over and must remain "unclean" still. The traveler who goes to Budapest and fails to take a bath misses an opportunity that may never come to him again.

While in Budapest we held a convention of the Austrian and Hungarian elders, there being eleven present. Elder Spencer P. Felt is president of the Austrian conference, and Elder George M. Hunt, just released, was president of the Hungarian conference. There were two sessions. Papers which had been prepared by the elders were read and discussed. The following subjects formed the basis for the papers to be considered: (1) Problems confronting us; (2) How to surmount them. Papers—(1) Catholicism. (2) The government. (3) How to gain ground—methods of attack. (4) The Jew question. The papers gave evidence of much thought in the preparation and the discussions were quite spirited. Good results will surely follow.

The Hungarian language is difficult of acquirement, yet Elder Samuel Spry, who has been in the mission a little over two years, translated with apparent ease for me in the evening meeting. As yet no converts have been made in Budapest, but friends and investigators number between forty and fifty, and there is a good prospect for baptisms in the near future.

Our faces are now (July 18th) turned toward Zurich, Switzerland.

RUDGER CLAWSON.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Birmingham conference have been changed to Sycamore Cottage, 23 Booth Street, Handsworth, Birmingham.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 11th, 1912, per s.s. *Adriatic*. From the Netherlands—L. E. Holdaway, Joseph Reed, Joseph B. Knight, H. L. Spencer.

Wakefield Adult School.—On Sunday, July 7th, 1912, Elder Ed. Fullmer of Wakefield and Elder Irwin S. Noall of Bradford (Leeds conference), addressed the adult school at Wakefield. The latter dwelt on the harmony that exists between true science and religion. A short discussion followed and three Books of Mormon were sold. The elders were invited to address the school some other time.

Successful Social.—On Monday, July 8th, 1912, a farewell social was held in Wolseley Hall, Redding Road, Eastville, Bristol

(Bristol conference), in honor of Elder Harold H. Cederlund, who has been honorably released to return home. A very interesting program was rendered, and all present had a most enjoyable time. Elder Cederlund was presented with a gold watch-charm as a token of esteem.

Sunday School Outing.—On Saturday, July 6th, 1912, the Birmingham Branch Sunday School (Birmingham conference) had an enjoyable outing at Blake Street resort. This outing is held annually, and has always been attended with much success. Games were indulged in and everything possible was done to interest the children and give them a good time. There were races for the children, the winners receiving prizes for their efforts. About seventy-five took advantage of the opportunity to enjoy themselves.

Sunday School Concert and Outing.—On Saturday evening, July 7th, 1912, the Sunday School of the North London branch (London conference) gave a concert at "Deseret," High Road, South Tottenham, London, at which all of the numbers were given by members of the Sunday School. The program consisted of songs, recitations, choruses, etc., all of which were well rendered. There was a very good attendance, and all expressed themselves as well pleased with the entertainment. The proceeds, amounting to £2 8s., were devoted to giving the children of the Sunday School a treat the following Saturday, July 13th, when they and a large number of the members of the branch went to the Alexandra Palace. The time was spent in games, races, and indulging in various amusements. In the afternoon "tea" was served under the trees. The saints and friends expressed themselves as having spent a most enjoyable time.

Baptisms.—On Saturday afternoon, July 13th, 1912, a baptismal service was held at the Montpellier Baths, Cheltenham (Bristol conference), at which one candidate was added to the fold of Christ. Elder Richard S. Sleight officiated; confirmed by Elder J. B. Blake.

A baptismal service was held at Bradford, July 13th, 1912, when thirteen members were added to our roll. Elders John R. Bellamy, Elmer C. Rigby, Heber R. Ockey and Thomas G. Harrison officiated. The testimonies borne at the confirmation service were encouraging to the new members.

A baptismal service was held at the Manchester Corporation Baths, West Gorton (Manchester conference), Saturday evening, July 13th, 1912, at which time ten souls were added to the fold of Christ. About one hundred saints and friends witnessed the ceremony.

At "Deseret," High Road, South Tottenham, London, N. (London conference), on Sunday, July 14th, 1912, at a baptismal service, one person was added to the fold of Christ, Elder Charles L. Smith officiating.

On Wednesday evening July 17th, 1912, a baptismal service was held at Mansfield (Nottingham conference), when five persons were added to the fold of Christ—three from Nottingham and two from Mansfield. Elders William Sessions and Thomas F. Hardy officiated.

At a baptismal service held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Sunday, July 21st, 1912, one soul was added to the fold of Christ, Elder Earl Spencer officiating; confirmed by Elder S. A. Brighton.

District Meeting.—On Sunday, July 14th, 1912, President J. E. Salisbury and eight traveling elders held two very successful sessions of a district meeting of the Cheltenham and Stroud branches (Bristol conference), in the Imperial Rooms, Cheltenham. The afternoon session commenced at 2:30, with a goodly number present. After the opening exercises Branch President J. B. Blake welcomed all present and prayed that the Spirit of the Lord would be poured out in rich abundance. He then presented the general and local authorities, who were unanimously sustained. Elder Leslie V. Merrill spoke at some length on the first principles of the gospel. Elder Thomas A. Baylis dwelt on the apostasy. President J. E. Salisbury encouraged the saints to be faithful to their covenants, as all blessings are predicated upon obedience to the laws of the gospel. Benediction by Elder C. E. Merrell. The evening session commenced at 6:30, with a large number of saints and investigators present. After the opening exercises, Elder J. B. Blake spoke on the atonement of Christ, showing how it brought salvation within the reach of all. Elder R. S. Sleight said the scriptures foretold the restoration of the gospel which was to take place in this the dispensation of the fullness of times. God had again spoken to man, and had called apostles and prophets, and was revealing His mind and will through them for the salvation of the souls of man. President Salisbury dwelt on the origin and history of the Book of Mormon, bearing a strong testimony to the lives and character of Joseph Smith and Brigham Young. Said they were prophets whom God had raised up to direct His work in the earth in these last days. Benediction by Elder D. H. Elmer. A good spirit prevailed throughout the two sessions. At the beginning of the evening service there was an attempt to create a disturbance by a member of the audience, who was soon removed, after which much interest was taken in the remarks of the speakers by all present.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIII.—PAUL'S SECOND MISSIONARY JOURNEY.—THE MISSIONARY FIELD DIVIDED.

Text: Acts 15:36-46; 16:1-12. Lesson setting: Time, place, etc.

I. THE DISCUSSION BETWEEN PAUL AND BARNABAS.

1. The suggestion to visit the churches.
2. Barnabas' desire to take his nephew John Mark.
3. Paul's objections. (See Col. 4:10.)
4. The warm contention.
5. The settlement compromise. (a) Barnabas and Mark to Cyprus. (b) Paul and Silas to Syria and Cilicia.

II. WITH PAUL AND SILAS.

1. At Lystra. (a) Timotheus. (1.) When converted. (2.) His father a Greek. (3.) His mother a Jewess. (4.) His early training. "From a child knew the scriptures." (5.) His faithfulness. (6.) His call to join Paul and Silas.
2. Visiting the churches. (a) Giving the decree. (1) See decision at Jerusalem.
3. In Phrygia and Galatia. (a) Probably established branches.
4. Divinely appointed to Macedonia. (a) Joined here by Luke the historian. (b) Towns visited.

III. COMPARISON WITH MODERN MISSIONARY WORK IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

DIED.

FOULDER.—At Carlisle (Newcastle conference), July 15th, 1912, Brother George William Foulder; born May 17th, 1883; baptized and confirmed June 14th, 1908, by Elder George L. Wintle. He lived and died a faithful Latter-day Saint. [Utah papers please copy.]

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